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A Brief History

of the

Presbyterian Church

in

Oxbow and Vicinity

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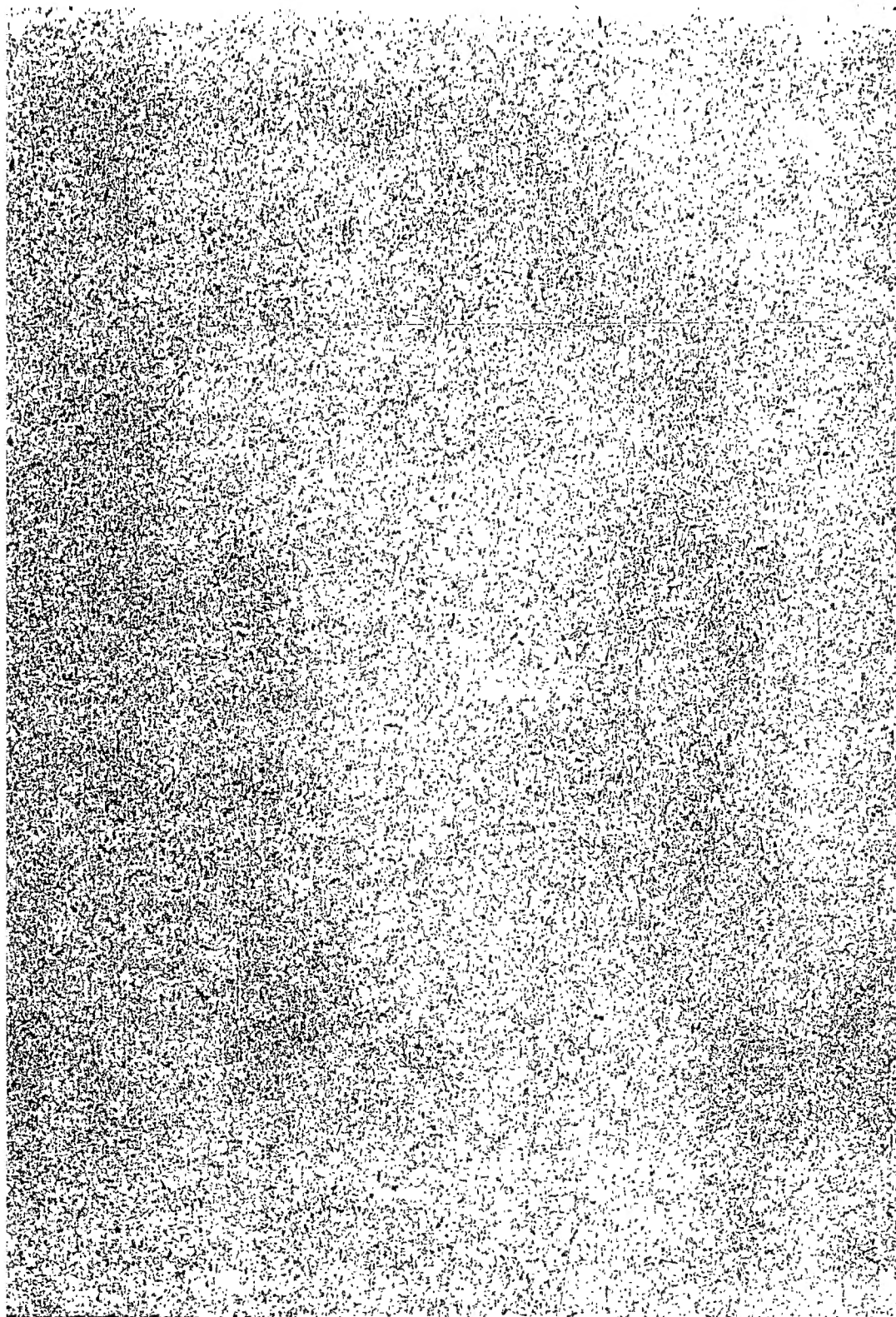
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A BRIEF HISTORY

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OF THE

PRESBYTERIAN CHURCH

-IN-

OXBOW AND VICINITY.



Oxbow Congregation, consisting of two stations—Oxbow and Coldridge, is a part of what, since 1883 was known as the Alameda Mission Field.)

(From 1883 to 1891 inclusive missionaries were sent into this field by Queen's College Missionary Society. During these years services were given for the summer months only.)

In the spring of 1883 Mr. John Hay—now Rev. John Hay, B. D., of Renfrew, Ont., came as the first missionary of any church to the Alameda Mission Field. Coming in from Brandon by horse and ox team in the early part of May, 1883 in company with Mr. Alex McLeod—now a lawyer in Morden, Manitoba, who took up a homestead near the international boundary line and a little west of the Manitoba boundary, Mr. Hay preached his first sermon in Mr. Donald Colquhoun's tent about the middle of May. He learned that another missionary pioneer, Mr. Wm. Rochester had preceded him about a week to that same district, so these two stalwart devoted men held a conference and divided the land between them, the Manitoba boundary marking Mr Rochester's western limit, and Mr. Hay's eastern limit. From this line Mr. Hay worked westward. When his field was arranged he began Sabbath work in the morning in a tent at Mrs. Porter's  $4\frac{1}{2}$  miles from Mr. McLeod's, then went west 25 miles to Carnduff to Jack Lee's house, then 10 miles north to Tom King's sod hut. The next Sunday he preached at a point 15 miles north of Alameda at Morrow's shanty, then at Mr. P. McDonald's house at Alameda, then 12 or 14 miles further south at Mr. Grandy's. His field touched on 36 townships and included a population of about 400—less than one person to every three square miles.

The following are the congregations and mission fields now (1909) within the original Alameda field:—

(1) Gainsboro an augmented charge with church and manse in Gainsboro and a church at Winlaw.)

(2) Carievale, an augmented charge with manse.)

(3) Carnduff, a self supporting charge with substantial brick church and good manse in the town and a church at Calvin in the north.)

(4) Glen Ewen, about to become an augmented charge, one church in town and another at Hope.)

(5) Oxbow, a self sustaining charge with a comfortable manse, and a frame church since 1894, which the congregation has outgrown, and which they are now replacing) with a fine

*(has been replaced)*

*was about*

brick-vencer church, the cost of which will probably be \$11,000, with over \$7,000 already provided for.

(6) Alameda, an augmented charge with a beautiful church.

(7) Roscoe, to the south of Alameda, and

(8) Dalesboro, to the north—student mission fields—the latter having two churches.

Mr. Hay's regular trip every two weeks was 180 miles on the back of a pony. His last Sunday in the field was the last Sunday of September 1883. He then returned to Brandon via Deloraine and Souris. Thus was laid the foundation of the Presbyterian church in the district which had for its southern boundary the international boundary line, for its eastern boundary, the line dividing Manitoba from Assiniboia, and for its western and northern, the most distant settler's shack or tent.

The memory of the first missionary of any church to the district is still fresh in the minds of the early settlers. Presbyterians, Methodists, Anglicans, Baptists and others, all remember with gratitude and claim as their own missionary, the "big man on the little pony," who came to them in their lonely isolation, with a pleasant smile, a warm hand-shake and cheery words, and pointed them to the One whom he was seeking to serve and imitate—the One who went about doing good.

*Williams town,*  
In 1884 Mr. Arpad Govan—now Rev. Arpad Govan, B. A., of Glengary county, Ont., ~~where he has been pastor of St. Andrew's church, Williamstown for 21 years,~~ was in charge of the Alameda mission field. He left Kingston for his field early in May, going by way of Chicago and St. Paul, and thence to Winnipeg, thence to Brandon by regular train, and thence westward as far as Moosomin by construction train. From Moosomin he took stage and after three days reached Alameda, stage fare for himself and trunk \$13.00. It was Mr. Govan's first mission-field, and the quality of his work was such as we might expect in one who would afterwards hold for so long, such an important charge as that of Williamstown in Glengary county.

Mr. Govan covered the same ground as his predecessor Mr. Hay. He found the settlers mostly in six groups, in each of which a preaching station had been established the previous year. On one Sunday he preached at Morrow's shack 15 miles north of Alameda in the morning, at Alameda in the afternoon, and Boscurvis in the evening. The next Sunday's work was morning service at Winlaw at Mr. Colquhoun's, afternoon in Carnduff, and evening at Mr. Dill's to the north. The first Sunday afternoon he was in the field he officiated at the first funeral that had been in the field. A little child had died north of Alameda, and when the little form was lowered into the tiny grave and the parents' hearts were stricken with grief and loneliness the missionary sought to comfort them with the believers' hope. Mr. Govan left his field in October, repaid Dr.

Robertson \$100. loaned him in spring to purchase outfit, having managed to sell horse and saddle for what they cost him, and returned to resume his college work at Queen's. *subsequently*

In the spring of 1885 Mr. Jas. Buchanan, now Rev. Jas. Buchanan, M. D., a missionary to the Bhils of India was sent out by Queens' College Missionary Society to the field. Mr Buchanan had the "misfortune" of having to leave his trunk containing his books at the railway station as there was not room for them on the stage. A week passed and another and another, and he and his books were still separated. He had with him but one book, his Bible.)

When in the fall of the year on his return to College he told the Missionary Association of Queen's about his experience in the mission field it was clear to all that he did not regard as a misfortune his being left for weeks with the Bible as his only book.

Mr. J. B. Preston one of the very earliest settlers in the Carnduff district, with whom Mr. Buchanan "batched"; told the writer recently that he often found the missionary "on his knees" in the shack. His Bible and "his knees" explain as nothing else can do, that sunny countenance that insured a hearty welcome in every shack and home, and that solicitude for the spiritual good of the settlers that overcame every barrier, and spoke without embarrassing or embarrassment to the heart of the "bachelors" who were laying the foundations for future society. No missionary in the district got nearer to his people and was more beloved by them, or perhaps gave more help to them in the things that matter most, than the one who for weeks had but one Book to read and but one Person to whom to appeal.

In the spring of 1886 Mr. Orr Bennet, now the Rev. Orr Bennet, B. A., of Almonte, Ont., came as missionary to the field. He came in by way of Moosomin, where he purchased a pony and rode to Alameda by the stage trail which was reckoned at 100 miles. He covered the distance in two days. The nearest railway station and the nearest doctor were at Moosomin.

Mr. Bennet's preaching points were Dalesboro, (Mr. Watson's house), Alameda and Boscurvis, on one Sunday, the distance between the extreme points via. Alameda being 32 miles. The next Sunday, the appointments were, Mr. Sweet's house south of Carnduff about six miles, and Workman. From Alameda to Workman was about 40 miles. The families under the missionary's care extended far beyond the extreme points mentioned viz: Dalesboro and Workman. Among these were two families living six miles south of the international boundary line. Mr. Bennet says: "one hundred miles from a railway and only oxen, meant pretty nearly banishment for most of the settlers. But they were, in the main, rugged plucky fellows who settled there with the expectation of cultivating patience. The

few women who were scattered through the settlement were even pluckier than the men, as the solitariness of their narrower life was more keenly felt by them. A season of drought following one of destructive frost, tested the hardihood of the settlers to the uttermost. The maximum price of wheat at Brandon 120 miles away was 45 cents per bushel. Weren't these factors to educate a man in pluck?"

It was to persons in such straits as these that the missionary-sought-to-bring-his-message-of-sympathy-and-cheer, pointing them to those things that neither frost nor drought can touch. The patience and courage of these people were rewarded by prosperity in future years.

During the summer of 1887 and 1888, Mr. J. A. Sinclair was missionary in this field. His name is still a household word in the homes of the early settlers. Mr. Sinclair was a very aggressive missionary. He felt that God had given him a message, and that it was his duty to proclaim it. Special evangelistic services were held and several date the change in their life from the time of those services. His energy and devotion in this mission field were a forecast of his coming services as a settled minister of the church, and later as a missionary to the Klondike and later still in the Regina Industrial school, where his career suddenly closed as the result of an operation for appendicitis, and left a very wide circle of friends to mourn the loss of one who had inspired them to the higher things.

In 1889 Mr. Binnie, now Rev. James Binnie, M. A., B. D., of Tweede, Ontario, was the Alameda missionary. He left Kingston for his mission field on April 29, 1889, and traveled along with D. R. Drummond, J. F. Scott, and E. G. Walker who also were enroute for the western fields. He and Mr. Scott arrived at Deloraine and were met there by Mr. D. Munro, now for many years minister at Point Douglas, Winnipeg. Mr. Binnie and Mr. Scott reached Sourisford, May 6th where they were met and entertained by the Rev. Mr. Brown, a minister of the Presbyterian church. Mr. Binnie reached Carnduff on Wednesday morning, Mr. Scott remaining at Winlaw, the centre of the field to which he had been appointed for the summer. Thus the field originally covered by Mr. Hay had become two fields in 1889, and <sup>was</sup> is now in 1909, eight congregations and mission fields.

When Mr. Binnie reached the scene of his labors for the summer, he wrote in his diary, "I am inspired by the prairie. I glance into the future and see a land of happy and industrious people, thickly settled, and diversified by groves, and towns and cities; everywhere beautiful churches, commodious schools and industrious, God-fearing people possessing the land."

In 1908, Mr. Binnie visited the west, attended the General Assembly in Winnipeg and accompanied the pastor of Oxbow congregation to the scene of his labors of nineteen years before



and was delighted to see so much of his early vision realized. His preaching points were for one Sunday, Sweet's, Carnduff, and Dills, and for the next, Boscurvis, Henderson's and Alameda.

Sunday, September 15th, was his last Sunday in the field. Rev. Mr. Geddes was with him and dispensed communion at Boscurvis and Alameda. Mr. Gavin Middleton, one of the most devout men in the field, and who was a warm sympathetic friend of all the missionaries, drove Mr. Binnie the following morning to Carnduff with his ox team, bade the missionary good-by and returned to his home, and the missionary to his college work at Queen's University, Kingston, Ontario.

Mr. D. Cameron was the Alameda missionary during the summer of 1890. With the strength of a giant, physical and mental, with the innocence of a child and with the unabating devotion and zeal, he won the respect and esteem of all who had eyes to discern real merit. No one in the field could toss the caber, pitch the shoulder stone or throw the hammer so far as he, and his pulpit utterances were none the less fervent, the services none the less well attended, and the pastoral visits none the less welcome and helpful on that account. It did not matter to him that the wheels of the missionary cart were not mates, that one had done duty on a horse rake and the other on an antiquated buggy, so long as they enabled him to reach his preaching points at the proper hour on Sunday, and the shacks and homes of the people on his pastoral rounds during the week. And when during the following summer the news spread that Dan Cameron was dead, a gloom that seemed unwilling to lift settled upon the mission field and upon the hearts of his fellow students. It was hard to realise that a life so beautiful, so useful and so full of promise could be so soon cut off.

From the early part of May, 1891, till the end of September the missionary in charge of the Alameda mission field was T. R. Scott, the present writer. He came in from Moosomin by stage to Alameda, and had just ten cents in his pocket after paying nine dollars stage fare for himself and his trunk. He had a very hospitable and comfortable home with Mr. and Mrs. J. J. Heaslip, on their farm, about three quarters of a mile south of Alameda church. The preaching appointments were Bierwirth's, about six miles south of Carnduff, Hope and Boscurvis on one Sunday, and Alameda and Auburn on the next, with occasional services at Dill's station, north of Carnduff, and, during the latter part of the summer, services were held in the railway construction camps. A Sabbath school was conducted at Hope, Boscurvis and Auburn, and a Bible Class taught at Alameda.

The pony, cart and harness were the property of the Missionary Society of the college, and were all sadly out of repair when they and the missionary first met. The pony was

not fit to carry or draw me, yet I had no other means of getting about, except on foot. Each trip about my field left me exhausted, the cause I afterwards found to be sympathy for my poor pony. I read in Psalm 46 the words "God is our refuge and strength, a very present help in trouble." Surely this applied to my case. Surely I was in trouble and in need of this promised help: no adequate means of getting over my field and my strength becoming less at each trip. My trouble was told out in simplicity to Him who knows and cares. A calm assurance came over me that my prayer was heard and that relief was coming. I had the inward assurance and nothing else. I had no money to buy either pony, harness or cart. I asked no one for help except One. In a very short time I was riding in a fine new cart, with a new set of harness, behind an excellent pony. The harness and cart were a gift to the Missionary Association by Mr. and Mrs. S. Sproule, who in many ways gave sympathy and substantial aid to the missionaries laboring in the field. From then until the close of the term I was able to overtake the work with a comfort and freedom hitherto unknown. I returned to college after the last Sunday in September with very warm feelings towards my western mission field. A request from the field was sent early the following spring asking me to return and resume the work after my graduation from college. As I had made no plans for my future, so far as choosing a place was concerned, I accepted the invitation and received the appointment as the first ordained missionary to the Alameda Mission Field.

From June 2, 1892 till July 27, 1899, the status of the field was that of an Ordained Mission Field. Railway construction work had been done in 1891 from Melita west to Oxbow. The rails were laid after the missionary had returned to college and Oxbow became the terminus of the railway till the following summer. Oxbow thus became the home of the missionary in the summer of 1892, and the centre of the mission field. At this town the missionary and his bride arrived on June 2, 1892 from Toronto, completing their wedding trip on a construction train from Melita.

Work began at once and, on June 23, the first Board of Managers of the congregation of Oxbow was elected at a meeting of the congregation, called for that purpose. The Board consisted of the following members:

Mr. Robert Sproule, Sr.	
Mr. Hugh Wallace	for three years
Dr. A. B. Harris	
Mr. G. W. Hyde	for two years
Mr. W. A. Greer	
Mr. S. Sproule	for one year

One third were to retire each year, but would be eligible for re-election.

On July 20, 1892, at Alameda, at a meeting of the congregation, the following Board of Managers was elected:—

Mr. H. Wheeler

Mr. J. J. Heaslip

Mr. John Young

Mr. Jas. McCaughy

Mr. John Deyell

Mr. D. McKnight

for three years.

for two years.

for one year.

One third were to retire each year, but would be eligible for reelection.

At the same meeting it was decided to introduce the Presbyterian Hymnal into our public worship.

On May 19, 1892, I was licensed by Toronto Presbytery to preach the Gospel, and on Sep. 14, 1892, I was ordained at Regina, at a meeting of the Regina Presbytery. At that meeting the Presbytery also gave leave to the congregation to elect elders and ordain them at Oxbow and Alameda. On Oct. 16, 1892, ballots electing elders were handed in, and on Oct. 23 the result was announced from the pulpit, H. Wallace, G. W. Hyde and S. Sproul being elected. On Oct. 30, announcement was made from the pulpit that the elders would be ordained on Nov. 13, at the morning service. On that date the elders were ordained at the morning service, in the Orange hall, by the pastor, acting under the authority of the Presbytery of Regina. On Nov. 21, 1892, the first session meeting was held at Mr. Hyde's, in the station house, which then consisted of a car. Mr. Hyde was appointed clerk and the day for our first communion was set for Dec. 11, next, and preparatory service for the Friday afternoon previous. At the session meeting on Dec. 9, at the preparatory service, thirty persons were admitted into church fellowship by certificate, and fifteen on profession of faith. On Dec. 11, the first communion service of our church was held in the Orange hall, Oxbow, at three p. m., when thirty five members sat down at the Lord's table. On June 7, 1893, our session suffered bereavement, when Mr. H. Wallace was removed from us by death. From that date until the fall of 1897, the session at Oxbow consisted of Rev. T. R. Scott, moderator, Mr. G. W. Hyde and Mr. S. Sproul. Elders were elected also at Alameda, viz: H. Wheeler, J. J. Heaslip and John Deyell. These were ordained on Dec. 11, 1892, at the eleven o'clock service. We recognized that for presbytery purposes there was but one session, but for the practical work of the church, the Alameda elders, with the moderator, attended to matters in the Alameda station, and the Oxbow elders, with the moderator, attended to those of the Oxbow station. Thus, except when a joint meeting of the elders was deemed necessary for special cases, the oversight of the Oxbow congregation was taken by the moderator and Messrs G. W. Hyde and S. Sproul from June 7, 1893, when Mr. Wallace died, till the fall of 1897 when Mr. R. Sproul, Sr.,

stop here

and Mr. A. Riddell were ordained as elders and became members of the session.

On May 9, 1900, certificate of disjunction was sent to Mr. S. Sproul, at Vernon; B. C. whither he and his family had moved. On April 17, 1902, Mr. G. W. Hyde received his certificate as he had moved to Arden, Man. And on Dec. 9, 1905, Mr. R. Sproul received his certificate at Kelowna, B. C., whither he and his family had moved some time previously. On April 5, 1903, Mr. W. A. Greer and Mr. E. Crossley were ordained elders of the Oxbow congregation and became members of the Oxbow session. By removal of Mr. S. Sproul, Mr. G. W. Hyde and Mr. R. Sproul, Sr., to other parts, the session was reduced in number to three besides the moderator, and it was felt that the congregation should be more fully represented in the session. So, on July 18, 1909, ballots were handed in electing three new elders, who were duly ordained and inducted into office on Aug. 8, following. The names of the three new elders are Mr. R. F. Burnett, Mr. J. K. Buelly and Mr. M. McMurchy. So, at the present time, Sep. 1909, the session is composed of the following members:—Rev. J. Russell, moderator, Messrs A. Riddell, W. A. Greer, E. Crossley, R. F. Burnett, M. McMurchy and J. K. Buelly.

#### FIRST NEW CHURCH, 1894.

From the beginning of the work in Oxbow, in June, 1892, the congregation felt the need of a "church home," and as time went on the need was more deeply felt. On May 22, 1893, a meeting of the congregation was called to hear the report of the building committee, appointed some time previously. At this meeting a plan of a church, prepared by Mr. T. T. Thompson a member of the congregation, was presented and approved. But difficulties, owing to the scarcity of funds, hindered the progress of the work and it was not until August 6, 1894, that the congregation, at a public meeting, decided unanimously "to proceed with the building of a church, unless the committee in canvassing the congregation, found insuperable difficulties." The committee appointed to canvass the congregation, consisted of the following:—Rev. T. R. Scott, convener, Messrs T. T. Thompson, E. Crossley, W. A. Greer, G. W. Hyde, R. Sproule, Sr., Jos. Darragh, Thos. Ewen and Dr. A. B. Harris. Before the impact of that committee difficulties that seemed insuperable, gave way and building operations went on apace. The church and manse board loaned \$500, some friends at a distance sent subscriptions, and many in the congregation responded nobly to the committee's appeal, almost all meeting that appeal with sympathy and material help. So, on Dec. 9, 1894, Rev. Dr. Robertson, superintendent of missions, opened the new church and gave such addresses as only he could give. The following account of the opening services appeared in the Canada Presbyterian of Dec. 26, 1894.

## CHURCH OPENING AT OXBOW, ASSINIBOIA,

DECEMBER 9th, 1894.

"The opening services of the new church at Oxbow, south eastern Assiniboia, were held on the 9th of December, the superintendent of missions preaching in the forenoon, afternoon and evening. In the devotional part of the service he was assisted by Rev. T. R. Scott the pastor of the congregation. The services were largely attended, especially in the afternoon and evening. From east, west, north and south, people came, some as far as twenty miles. This is the first church built on this line of railway for eighty miles west of Melita. On Monday a social gathering was held and addresses given by Rev. Messrs Patterson Crux, Cameron, Scott and Robertson, and by some members of the congregation. On Sabbath and Monday an efficient choir rendered very acceptable service. The new church is a frame structure on a stone foundation, and capable of seating 200 persons comfortably, or 250 if required. The cost, exclusive of the lots, was about \$1500, and so skillfully was the enterprise financed, that the only debt will be some \$500 borrowed from the Church and Manse Board. Rev. Mr. Scott and his able assistants deserve great praise for their successful effort in a year when the depression, consequent on the short crop of last year, is generally felt. The collections on Sabbath and the proceeds of the Monday evening entertainment netted over \$150. Rev. Mr. Scott took charge of this mission in the summer of 1892, and under his care it has so prospered that it had to be divided. He ministers to Dalesboro, Alameda and Oxbow, giving fortnightly service to the first mentioned, weekly service to the second, and one service one Sabbath and two the next in Oxbow. Were a few men like Mr. Scott planted in sparsely settled districts within fifty miles of each other, much benefit would accrue to the cause of true religion."

The above was probably written by Dr. Robertson and is reproduced in his words.

### THE SABBATH SCHOOL.

A union Sabbath school, conducted in the Orange hall every Sunday, was in operation when the missionary arrived at Oxbow, in June, 1892. This school continued until April 18 1895, when a Presbyterian Sabbath school was organized and conducted in the new church. This step was decided on at a meeting of the session, held on April 12, 1895. The officers and teachers for the new school were as follows:—Superintendent Mr. G. W. Hyde; Assistant, Mr. R. Sproul, \*Sr.; Bible Class teacher, Mr. E. Crossley; Other teachers, Mr. S. Sproul, Mr. T.

T. Thompson, Mr. W. A. Greer, Mrs. Greer, Mrs. E. Crossley and Miss Nellie Williams. Mr. Hyde continued in office as superintendent till his removal to Arden, Man., in 1902. Mr. W. A. Greer was then appointed superintendent and has continued to hold the office till the present time, Sep. 1909.

One of the fundamental principles of the school was that it should be recognized as an organic part of the church. The school collections, for the first two Sundays of each month, went into the general fund of the church, and for the remaining two or three Sundays, as the case might be, were devoted to the great Schemes of our church. The children were thus taught to contribute to all purposes of church support and extension. The expenses of the Sunday School were paid out of the general fund of the Church. The want of sufficient space for the Sunday School has been keenly felt for several years, and its life has suffered in consequence.

1899—1903.

### AN AUGMENTED CHARGE.

During the summer of 1899 a request was made of Presbytery to have the congregation raised to the status of an augmented charge, and for leave to call a minister. The Presbytery at once granted the request and at a meeting presided over by Rev. A. McTavish, of Carnduff, the congregation voted that it was ready to proceed with a call, and the name of Rev. T. R. Scott, who had been missionary in the field since May 1891, eight years in all, was inserted in the call. The call was signed by 80 members and concurred in by 11 adherents, was sustained by the Presbytery of Melita and accepted by Mr. Scott, who was duly inducted into the pastoral charge July, 27, 1899. Oxbow, Glen Ewen and Hope constituted the pastoral charge at that time. Fifty one of the eighty six members in the congregation in the Oxbow station at that date, had become members there on profession of their faith in Christ. Others similarly received had moved to other places. During the pastorate which terminated on Nov. 30, 1908, there had been received on Profession of Faith 156 persons in the Oxbow station.

### RECEIVING AND GIVING.

From the spring of 1883, when the mission field was first opened, financial help was received by the field till the fall of the year 1903, when for the first time the cause became self sustaining. For nine years, 1883 to 1891, inclusive, Queen's College Missionary Society supported the work. Some of these years very little help was provided in the field, as the people had very little to give. From June 1892 till July 1899

the field was supported by the Home Mission Fund of our Church—one year the sum received from this source was \$300. From July 1899 till the fall of the year 1903 support was regularly received from the Augmentation Fund of the Church. It was therefore fitting that a cause, born of missionary parentage and nurtured by the missionary societies of the College and the Church, should manifest something of the missionary spirit in its own life. And so we find from its earliest records that the Alameda Mission field has been mindful of that Spirit which gave it birth, and has contributed regularly towards the great schemes of the Church. True, the amount given was for many years very small. In the Session's Report for 1896 it is noted that \$46.30 was contributed for the church schemes, \$16 of which was given by the Sunday school, and this amount was almost double the amount given any previous year. This amount gradually increased and, ten years later, in 1906, had reached the sum of \$290 from Oxbow and Coldridge alone. The following year \$345 was given, and the next year to February, 1908, \$341.30 a slight decrease, due to adverse influences beginning to be felt. In the Alameda congregation the giving toward the church schemes was considerably greater, according to the membership, than at Oxbow. It may thus be seen that the mission spirit, of which the work in the whole field was begotten, and through which it was nurtured for 21 years, is still living and manifesting itself in some degree. The Field is seeking to help other and more needy fields, feeling that so long as we recognize Jesus as our Lord, we must esteem it a privilege as well as a duty to manifest His Spirit and obey His Word "Go ye into all the world and preach the Gospel to every Creature." A sad sidelight on this subject comes from the fact that, in the year in which the givings reached the highest figure, more than one-half of the members of the Church, to whom the Session appealed for subscriptions for the Church Schemes, made no response whatever to that appeal.

1892 TO 1908.

#### CHANGES IN STATIONS CONSTITUTING THE MISSION- ARY'S FIELD OF LABOR.

In June 1892 the Alameda Mission Field consisted of the following stations: Alameda, Oxbow, Hope and Boscurvis. On one Sunday Oxbow service was held in the morning, Hope in the afternoon and Boscurvis in the evening. On the alternate Sunday, Alameda service was held in the old church in the afternoon and at Oxbow in the evening. This continued till the end of October, when Hope and Boscurvis ceased to have regular supply until the spring of 1893. On July 31 the

Alameda service was moved to the new town of Alameda and held in Heaslip's hall. From the next spring, 1893, Hope and Boscurvis were supplied by students and missionaries until the fall of 1896, except part of the time during the winter months, when the field was left without supply. In the fall of 1896 these stations again became connected with Oxbow. The missionaries and students who supplied Hope and Boscurvis were Messrs Geddes, McIvor, Hill, Carlyle, J. E. Hogg and J. R. Robertson. Part of the time services were given as far west as Bienfait.

Dalesboro station was opened on Mar. 12, 1893. Dalesboro, Alameda and Oxbow received supply on one Sunday, and Alameda and Oxbow on the alternate Sunday, the Presbyterians and Methodists covering practically the same ground but holding their services at different hours or on alternate Sundays. This continued until the end of December 1894, except for February, March and part of April 1893, when it was not possible to supply Dalesboro.

Beginning with the new year in 1895, morning and evening services were held in the new church at Oxbow, and afternoon service at Alameda, on one Sunday, and on the alternate Sunday Dalesboro received morning service, Alameda afternoon and Oxbow evening service; this latter being about a forty mile drive. This continued until Oct. 4, 1896, when the field was again divided and Alameda became the centre of a new field. Boscurvis and Hope were then re-united with Oxbow and received fortnightly service. Seven years later Alameda built and dedicated a beautiful church in the town and called its own minister. The morning and evening services every alternate Sunday were continued at Oxbow until May 2, 1897, when afternoon service was substituted in their place, so as to secure the attendance of the Sunday School scholars at the public service. This arrangement continued till the end of July 1899, when Boscurvis station was closed till Jan. 1, 1902, when occasional service was given till Oct. 19, of the same year. On Feb. 5, 1899, Glen Ewen station was opened as a part of Oxbow field, and for one year services were held in Mr. T. R. Preston's store, which he generously put at our disposal. On Feb. 11, 1900, the new church at Glen Ewen was opened by the Rev. Peter Fisher, of Deloraine, and services were held thereafter. The services were then Glen Ewen, Hope and Oxbow on one Sunday, and, on the alternate Sunday, Oxbow at 3 p. m. and Glen Ewen at 7 p. m. On April 14, 1901 the Coldridge appointment was started and services held as follows: Coldridge in the morning, Oxbow in the afternoon and Glen Ewen in the evening on one Sunday, and Glen Ewen in the morning, Hope in the afternoon and Oxbow in the evening, on the alternate Sunday. This arrangement of services continued till May 6, 1906, when at the request of the Oxbow people



Presbytery again divided the field, forming Glen Ewen and Hope into a separate charge. Mr. A. T. Firth (since deceased) was appointed to the new charge, which, under his consecrated gifts and energy, has built a comfortable church and won the admiration of many.

Mr. Scott remained in charge of Oxbow and Coldridge, giving weekly service and helping as opportunity offered, in the Sunday School in each place. The congregation, which had attained the status of self support in the fall of 1903, still maintained that status, voluntarily increasing its contributions to make up the financial loss consequent on the separation of Glen Ewen and Hope into a new charge. This arrangement of services continued till the termination of Mr. Scott's pastorate, at the end of November, 1908. The congregation generously paid his salary in full to the end of the year 1908, and also paid for the supply of the pulpit from the middle of August '08 till the close of the pastorate, during which time the health of the pastor was such that he was unable to perform his pastoral duties. Mr. Scott had thus been in charge of the field from the early part of May 1891, to the end of November 1908, seventeen and one half years. For the summer of 1891 as a student missionary; from June 2, 1892, to July 27, 1899, as ordained missionary, and from then to Nov. 30, 1908, as settled pastor. During many of those years he was the only ordained missionary of the church west of Carnduff, and had the oversight of the mission fields, and the dispensing of ordinances in them, at Oxbow Alameda Roscoe, Dalesboro, Carlyle, Manor, the district known as Arcola, Estevan, Coalfields, North Portal and sometimes at Carnduff, Gainsboro, and Winlaw. At one time he was moderator in four congregations besides his own, Alameda, Estevan and Portal, Carlyle and Manor, and Arcola, and inside of one year presided at a Presbytery meeting and inducted a minister in each place. 251 baptisms are recorded in the Baptismal Register between Sep. 25, 1892, and Aug. 15, 1909.

### THE NEW PASTORATE.

After a vacancy of four and one half months, Rev. J. Russell, the present pastor, was duly inducted into the pastoral charge of Oxbow and Coldridge, on April 15, 1909. That he may be long spared to minister in the beautiful church, the cornerstone of which is being laid today, Sep. 17, 1909, and to serve efficiently with a loyal congregation whose foundation is laid in righteousness, and through which the spirit of the Master shall have freedom of expression, is the hope and prayer of one who for many years has been closely connected with and deeply interested in the Master's work here, and of her who has been the sharer with me in all the labors and anxieties, and joys and sorrows of a long pastorate, and who with me will

continue to live in the Congregation's life, being united to it  
by bonds much more enduring than mere official ties.

T. R. Scott.

Hartney, Man., September 1909.



